ROSS ROADS

LUME XXXII FEBRUARY, 1957 NUMBER 3

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH

O Ye Winds of God, Bless Ye the Lord:
Praise Him, and Magnify Him Forever.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President:	The Right Reverend William F. Lewis, 505 Ridge St., Reno, Nevada.
President:	The Reverend James Ethan Allen, R 3, Box 40, Thiensville, Wis.
First V.P.:	The Reverend Herman Page, 711 Michigan Ave., Crystal Falls, Mich.
Second V. P.:	The Reverend Herman Anker, 4550 N. Hermitage Ave., Chicago 40, Ill.
Secretary:	Mrs. John Philbrick, R 3, Box 371, Parkville, Mo.
Treasurer:	Miss Constance Vulliamy, Park College, Parkville, Mo.
Directors:	
Term expires 1957:	The Reverend Herman Anker
	The Reverend Lloyd Delaney
Term expires 1958:	The Reverend John Philbrick
	The Reverend Fred Smyithe
Term expires 1959:	The Reverend Tollie Caution
	The Reverend John Peacock.

SECRETARIAL AND MEMBERSHIP OFFICE

National Town-Country Church Institute, Rt. 3—Box 371, Parkville, Mo
Miss Constance Vulliamy, Treas.

EDITORIAL OFFICE

37 Vaille Avenue, Lexington, Massachusetts

The annual dues of the Rural Workers' Fellowship are $3.00 per year. All members will receive CROSSROADS, and such material as a newsletter, the Prayer Cycle and special bulletins, which the Board of Directors may choose to publish and mail.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 120 St. Louis, Fort Worth, Texas. Editorial office, care of the Rev. W. B. Spofford, Jr., 37 Vaille Ave., Lexington, Mass. Members of the Rural Workers' Fellowship of the Episcopal Church subscribe to CROSSROADS in connection with the payment of their dues of $3.00, of which $1.00 is for a year's subscription to the publication.

Postmaster: Return undeliverable copies under label to 120 St. Louis, Fort Worth, Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas, August 27, 1952, under the act of March 3, 1897.

Printed in U.S.A.

The President's Message

FELLOWSHIP or professional union? Perhaps all of you have experienced my reaction as I have, day by day, remembered the various persons in the Prayer Cycle. Name after name is remembered, each having before it "The Rev." or "The Right Rev." Now and then a name without a prefix appears and you wonder whether there has been a typographical error or, if this person is a layman, how in the world he crashed the clerical gate! The great preponderance of clergy of various levels creates the impression that the R.W.F. is some sort of clerical union, for the advancement of certain common (to them) causes precious to the members of the union and who are seeking to impose their philosophy upon an alien people . . . . those unsuspecting people who happen to live in town-country areas.

We all know, of course, that any such view is utterly ridiculous. We are NOT a clerical union. We are not seeking to impose a philosophy upon an unsuspecting and alien people. The question may then be raised: What are we attempting to do?

I believe that the clause "of course" is significant. All of us, let me presume, take for granted that the Fellowship is an instrument for the laity as well as for the clergy. But we take this for granted and, consequently, do precious little about it. What we do as parsons, and I shall pardon any who may wish to take exception to my view, is to recruit the leg-men for 'our' parish program, but we fail to take them into any real or vital partnership. They are the 'hands', but not the hands of the body of Christ.

What I am pointing for is a recognition that a larger implication of the Fellowship has an extremely close affinity with what Massey Shepherd is saying in his article in this issue. I am not, and certainly he is not, thinking of more gadgets. I believe that the doctrine of the church and the significance of the eucharistic sacrifice are both involved. Otherwise we have, at best, a host of theoretical members and participants, and a very little consciousness as to what the whole thing is about. I believe, further, that the entire purpose of the R.W.F. falls within the framework and meaning of the prayer for the Whole State of Christ's Church.

How, then, relate the aims and objectives of the Fellowship to that concept of the priesthood of the laity which has its rightful meaning and value within the Anglican Communion?

I venture one suggestion, which may suggest other avenues. Suppose each of us was to dedicate one meeting of his vestry or bishop's committee to the R.W.F. In the place of the usual reading of the minutes of the last meeting, this meeting could be opened with the prayer for the Whole State of Christ's Church — perhaps by all present. You could take it from there, and be at home with very good company. With your own knowledge, copies of the Cycle and Crossroads, other materials if desired but not sufficient to overpower the men (and women), you

could present a story on a high level which would, for some of the members, give them a radically new concept of what they've been doing at St. Apathy's for the past fifty years. It would make possible the presentation of the concern of the National Council for the entire town country area and the local church in a local community. It might even secure some members for the R.W.F. Personally, that would be strictly not the end or purpose of the 'selling job', but a natural result should the members of the vestry evince a like desire to be drawn into a fellowship of concern.

Have I gone off the deep end? Any comments, please?

— James Ethan Allen

—oOo—

Across the Copy Desk

It is a strange and disquieting thing to be editing the town-country journal from the hurly-burly of urban Boston. It was Emil Durkheim, I believe, who postulated the concept of "anomie" as the true character of city-man — isolated in the midst of crowds, faceless in the company of so many faces, anonymous in the succession of shoulder-rubbings, elbow- proddings and trodden-upon in-steps.

After the person-oriented "hellos", "good mornings" and "hi's" of that western State Street around 10 a. m. on any given morning save Sunday, it is a depressing fate to board the inbound 7:15 trolley. So help me, the bell on the vehicle sounds surprisingly similar to the tinkle of the bell of the Judas Goat in the Kansas City meat-packing plant. The outbound 5:10 is, if anything, more gloom provoking. All you have facing you is, as the kids say, people who "have had it!" The thought that your stare is as unseeing, as vacant, as painful and as anonymous tends to make the short hairs on your neck twitch.

The thoughts came to me last Saturday when, homeward-bound, a well oiled, burly guy with a typical Irish visage, stood next to me. "Hey, Mac— oh, excuse me, Father — hey, did you see what those guys did to Brandeis. Jist, what a slaughter." And so, for fifteen minutes, he regaled me with the powerful line of Boston College and, for a quarter-of-an-hour, two atoms swaying on a yellow trolley to Nowhere, were friends.

—oOo—

A good friend was recently elected bishop. It is not our duty or responsibility to give him a job-analysis but, since we've always wanted to use this quote from Francois de Fenelon, this seems like the appropriate time. The French theologian wrote it to Joseph Clement of Bavaria on the latter's elevation to the episcopate of Cologne: "The larger the diocese you have to control, the more extreme and pressing are the needs, so much the more will you require an apostolic courage, to be able to labor in it with much fruit. In fact, if you wish to be a bishop, my lord, in the name of God, take care that you are not one by halves . . . You must be meek and humble of heart, firm without haughtiness, and condescending without softness; you must be poor and mean in your own eyes, in the midst of all the nobility

of your birth, from which you cannot of course separate yourself, but you must give to that nobility only as much as you cannot possibly refuse it . . . You must be a lover of sincere good advice, careful to seek out true merit and to be generous to it; finally, you must bear the Cross in contradictions and oppositions, and go to the ministry as if you were going to a real martyrdom . . . O how much love is necessary, never to be discouraged, and always to bear patiently the crosses of this state of life! It is easy enough for those shepherds who only take care of the flocks for the sake of the wool and the milk; but it is terrible for those who devote themselves entirely to the salvation of souls . . . It is prayer alone which can form a true bishop in the midst of all these difficulties."

Knowing my friend, I am sure that these words are too pious for him. We can but say what his predecessor was written by my 'old man' at the time he was elected: "Have fun, keep plugging and, so help me, if you get episcopitis we'll give you holy hell!"

—oOo—

Tommy Dorsey played a mighty sweet trumbone. It was to his *Song of India* and *Marie* that we remember having our big dates with Polly. Now he is dead. Massey Shepherd's article on liturgics in this issue brings Dorsey to mind since an account of his 'liturgical' burial office was in the paper this week. It says: "Playing softly on an organ before and after the service was one melody — Dorsey's theme song "I'm Getting Sentimental Over You". His long-time friend, George Marlo, spoke the parting words, being interrupted several times by the loud sobbing of Dorsey's wife (who had filed for divorce and alimony the month before.) Said Marlo: 'I can't say goodbye, just 'a riverderci'. When my time comes, I expect to find him, hand extended in welcome and possibly with a reservation at a ringside table. At this very moment, I feel, Tom is in the No. 1 chair in the brass section of Gabriel's celestial music.' " We hear tell Nero played a pretty hot fiddle also even as the "glory that was Rome" was sinking into the abyss of a dead culture!

—oOo—

When we wrote to Fran Ayers, asking if we could run his statement The Purpose of Parishfield, we stated that we hoped it might stimulate discussion. In giving his permission, he said that the Parishfield community would be glad to have us use it if it isn't just a discussion-stimulator but if we give general approval to it before we publish it. In an era when every priest's letter which comes across the desk 'yaks' about the magnificence of his 'building project', I can certainly give whole-hearted general approval to Fran's statement of aim and purpose. It was laboriously hammered out by Fran in Europe this past summer, while he was on a 'retreat' sabbatical on the continent.

—oOo—

Recently, Miss Gadge Harmon of Tennessee wrote, asking whether we could use some block-cuts that she makes to liven up the magazine. The cover this issue indicates that we eagerly accepted her offer. From time to time, other work by Miss Harmon will grace our pages.

The Purpose of Parishfield

By FRANCIS AYERS

THE purpose of Parishfield is to serve as a center for the renewal of the Church. A similar center in East Germany says, quite frankly, that it exists for the conversion of the Church. Both statements presuppose, of course, that the Church needs to be renewed, needs to be converted. Obviously, we believe that it does. The present task of Parishfield is to help the Church to a new awareness of and concern for this need in terms of the critical problems which it faces in the world of our day — and specifically in the life of our own nation. We believe that in the words of St. Paul, the Church is "conformed to this world," and needs to be "transformed by the renewing of her mind that she may prove the will of God, what is good and acceptable and perfect."

The Urgency of Renewal

The need for renewal can be shown in a number of ways. Here we can touch on only one or two. No one can deny that we are seeing in this country a wide-spread and thorough-going "religious" revival. There is little connection, however, between much of what passes for religion and the Christian faith. A recent juke-box favorite says "Faith, hope and charity, that's the way to live successfully. How do I know? The Bible tells me so." The Bible, it is true, uses the words but the faith is in a personal God who has revealed Himself to men; the hope is the sure and certain hope in Jesus Christ who rose from the dead and who will return in all His power, and the charity is action which comes through a personal, disciplined relationship with one who is King and Judge as well as Love. Of success the Bible says nothing. In contrast, it speaks of persecution, suffering and death in Christ, the fruits of which are love, joy, wholeness, and other *gifts* of God.

The Church, we believe, is deeply involved in this modern religion with its faith in faith, hope for hope and love of love. Therefore, the "return to religion" constitutes a threat not a help to the Church. Far more serious is the rapidly growing tendency to confuse the Christian faith and the American Way of Life. Some make them synonymous; others make the first subordinate to the second. A leading Christian laymen recently said that "When my Lord walked the earth he taught the free enterprise system" and a well-known politician has spoken of religion as "our country's most powerful resource," which makes country of first importance and Christian faith secondary.

We want to make ourselves perfectly clear. Although we are grateful for the benefits of our economic system, we are saying that 1) Christianity is quite distinct from the American Way of Life; 2) if the present trend continues, the American Way of Life will become the religion of *the churches* as well as the land; 3) the men to whom we look for leadership are themselves seriously confused on this issue.

During the past seven years many loyal and committed laymen have been to Parishfield. To say that a large proportion of them are confused as

so the real meaning of Christianity is an understatement matched only by saying that we were not of much help. Through this experience, we have come to see that in the long run the training of laymen is not something specialized nor separate nor periodic but is rather a dimension of the whole life and work of the Church. We believe that only as the Church changes its outlook and direction will the present confusion be resolved.

Called To Go In Faith

We say, therefore, that *Parishfield is dedicated to the renewal of the Church,* to the task of helping the Church, the fellowship of all faithful people, to a clearer, truer understanding of her life and work in the world. This is our continuing goal and search at Parishfield.

In the face of such a statement, there is, today, an ever increasing demand for road maps. All of us are under inner as well as outer pressures to know exactly where we are going and how we will reach our destination. This is true even though God has made it clear that those who do His work cannot expect a road map. Abraham "went out not knowing where he was to go," and so it is with all those who are called of God. Abraham knew, of course, the general direction in which he was to go. He did *not* have a map with the route marked with a blue pencil. He did not know what hardships and difficulties he would have to meet. He did not know what the journey would cost himself and those whom he loved. He obeyed in trust that God would give him the strength to make the journey and would bring him to the "land of promise." Anyone who works for the renewal of the Church has to accept this truth.

We believe that God has through many different sources indicated the general direction in which renewal lies and we are confident that as we at Parishfield — those who come for meetings as well as those who live here — pray, study and work together God will in His own good time give us the strength and understanding to travel the road. The way cannot, however, be charted "once and for all" by us or by anybody else. Renewal means that the Church is called to go out not knowing where or how she is to go, or, to change the metaphor, she is called to "die" — to the worldly things she now holds dear. We, as members, are called to go with her and die with her.

We repeat, then, that *the purpose of Parishfield is the renewal of the Church,* and we make a few general remarks about our purpose.

The Work of Parishfield

As our name is intended to indicate, we see any real renewal as taking place principally in parishes. The focus of our work will, therefore, be parish life as it is the Church in the world.

If the Holy Spirit is to work in and through Parishfield for the renewal of the Church, we have, in the first place, to ask questions of the Church that she is not asking because of her busyness, her blindness, her fear. Parishfield has to be continually prodding, challenging and searching. We cannot renew the Church, but we can, with God's help, open channels in our own hearts and the hearts of others so that the Holy Spirit may have a chance to work there anew.

Some who have known Parishfield for the past eight years will remember that we have called Parishfield a training center for laymen. If we have learned one thing, it is that short of renewal there is no real place for laymen in the Church. They are, now, second class citizens: at best, treated as "assistants to the clergy"; at worst, as children who need to be kept busy. We are, therefore, convinced that not until the Church catches a new vision of her nature and task will laymen find their rightful place.

Three Concerns of Parishfield

We have not lost interest in training for laymen nor in our related concerns over the past eight years. We are, we believe, beginning to see our task in proper perspective. Consequently, we would indicate the general direction of our work by saying that we are concerned with three facets of the life and work of the Church, what Hendrik Kraemer cites as three marks of the Church — unity, mission and ministry. In sketching these three concerns, we want to emphasize that in reality they cannot be isolated but are inter-related in innumerable ways, and we want to reiterate that renewal cannot be fitted into, much less held within, any categories.

Unity

Parishfield is concerned with the unity of the Church. A broken relationship is the sign of our time in world, nation, community and family. Not only are we separated one from another and within ourselves but also our lives are marked by discontinuity. As the Reader's Digest prints many articles which, however good they may be in themselves, have little or no relationship to each other with the result that they are, for the most part, quickly forgotten; so our lives are broken into many different areas which have little relationship with each other, little unity. In such a world, God "has made known to us in all wisdom and insight the mystery of his will according to his purpose which he set forth in Christ as a plan for the fulness of time, *to unite all things in him,* things in heaven and things on earth." (Ephesians 1:9, 10.)

We believe that the words, "unite all things in him" are meant to be taken quite literally. To this end, her Lord sent the Church into the world. William Temple was paraphrasing these same words when he saw the task of the Church as "healing the sickness in modern society no less than healing the sickness in individual souls." Whereever there is disunity there the Church is sent to heal. Christ died in order to restore our broken relationships, our broken world. The Church is called to witness to the truth that those who are in Christ are truly one.

The disunity of the Church as men encounter it is a denial of the truth that men are one in Christ. Our disunity prevents us from doing the work God has prepared for us to do. As a consequence, few statements or books about the Church fail to emphasize the importance of the ecumenical movement and of community, which are two dimensions of the same reality. Parishfield has been intensely interested in the Ecumenical Movement. We intend to give more of our time and energy to it. Parishfield has always attempted to be a community and to give others an opportunity to live in community. We still believe that

here is no more important aspect of our work. It is fundamental to verything that we do. Only as we, with our personal limitations and he special circumstances in which we work, are a community can we witness to the truth that men are one in Christ.

Mission

A second concern is mission. A great deal of thinking about the Church assumes that the Church exists and that with skillful urging of ne kind or another it can be persuaded to become missionary-minded, o establish missions. Apart from the mission, to heal the world, the Church does not exist. The Church is mission. Although we at Parishfield may see our immediate job as helping in the renewal of the Church, we cannot for a moment forget what the real task of the Church is. Just as laymen will have no real ministry until the life of the Church s renewed, so the Church will remain satisfied with its present self-preoccupation until it sees and acts upon its calling to be the instrument f God's redeeming work *in the world.* As was said at the Assembly f the World Council of Churches at Evanston, "The real battles of faith oday are being fought in factories, shops, offices and farms, in political arties and government agencies, in countless homes, in the press, radio nd television, in the relationship of nations." There is nothing new n this conception, for our Lord prayed to the Father, "As Thou didst end me into the world, so I have sent them into the world."

There are those who want Parishfield to be "a place apart," for communion with God," "concentrating on the spiritual life." Now, all these re good as long as we understand what we mean by them. Moses, Elijah and Isaiah, not to mention our Lord, all communed with God part from the press of everyday life. It cannot be emphasized too trongly, however, that the conversation was always *in terms* of the work n the world. Furthermore, God always sent them back into the world t the risk of their neck as well as their spirit. Finally, for every occasion n the Bible when someone meets God apart from his everyday life here are at least a hundred instances when the encounter is in the midst f everyday life.

Parishfield will continue to try to give substance to these truths in ll our meetings as we attempt to learn more about how the Church an be the Church in the world. We have concentrated on what it means o be a Christian in industry, what is a Christian family and what responsibility does a parish have for the neighborhood in which it is located? We have no final answers, but the results are encouraging. We ntend to continue along the same lines. As time and energy (and funds) ermit, we will widen our inquiry to include such fields as politics, the rofessions and mass media.

Ministry

A third concern of Parishfield is with ministry. Once again, it may elp to point up the real issue by saying the Church *is* ministry. "I am mong you as one that serveth." By washing His disciples' feet, Christ nade the point unmistakable. It is also clear that he was not only a

servant but a suffering servant. Those who would be His are called to share His suffering. The Church like her Master is to be in the world as a suffering servant.

Nothing is more urgent than some fresh, clear witness to this truth. We are sure of only one thing, that it will come as a witness of the whole Church — laymen as well as clergy. Indeed, we believe it cannot come except as both find their proper function through the renewal of the Church.

Partners For Renewal

As a result, we want to work with any laymen, clergyman or parish concerned with the Church as a servant in the world, sharing in the suffering of her Lord. To this end, we want to join with others as "Partners for Renewal." We hope that laymen, clergymen, parishes and other ventures like Parishfield can stand together as "Partners" in this urgent work. As together we learn to take seriously God's purpose "to unite all things in Him," we will not only be given ways to serve but also to bear the suffering such service will demand.

—oOo—

Goethe said in his Autobiography: "All men of good endowment come to realize that they have a double role to play in the world — a real role and an ideal one — and this feeling is the basis of everything noble. The real role assigned to us becomes sufficiently evident; as concerns the second, we rarely arrive at a clear realization of it. Regardless of whether he seeks his higher destiny on earth or in heaven, in the present or in the future, man always remains subject to a sense of fluctuation from within and disturbing interferences from without until he makes up his mind once and for all that the right thing for him is that which conforms to his nature."

—oOo—

James Stephens said this of wedded bliss (?): "A kiss in the morning, another at night, and, for heaven's sake, don't bother me in the interval that is marriage from a man's point of view."

—oOo—

The Mail Bag

Dear Ethan Allen:

Your good letter and exceedingly kind and helpful gift deeply touched us and we wish to express our heartfelt thanks. The R.W.F. has greatly strengthened us both materially and spiritually and you have brought us much joy in the Lord. We sincerely hope that we may be worthy of your faith in us and that we may be true witnesses of Jesus Christ. . . Through your gift, you all have become partners in the undertaking here. May God's love, joy and peace richly abound in your heart and may you be strengthened by the consciousness of His presence.

Yours very sincerely,
Clarence L. Jordan,
Koinonia Farm
Americus, Ga.

The Liturgical Movement in Town and Country Churches

Notes on a Conference with The Rural Workers Fellowship

By MASSEY H. SHEPHERD, JR.

The Liturgical Movement: History and Aims.

The term "Liturgical Movement" originated in the Roman Catholic Church. It began in the pontificate of Pius X, who sought to promote a true liturgical spirit in parish life. The movement has made remarkable progress in the Roman Church: the radical revision of the Holy Week liturgy, issued a year ago, is an example of how significant it has become. Some of the outstanding trends are: the movement towards services in the vernacular; the growing use of afternoon and evening masses; experiment with the audible reading of the Canon of the Mass; promotion among the people of the use of vernacular, people's missals; and increase in the frequency of communion by the people, and that, too, within, not outside the context of the mass-celebration.

The Protestant Churches are also moving towards a new appreciation of traditional, liturgical forms. Lutherans and Calvinists are trying to restore the liturgies and liturgical practices that both Luther and Calvin desired. The volumes of the World Council of Churches on *Ways of Worship* and *Intercommunion* show the concern for worship in the ecumenical movement. The liturgy of the Church of South India, now widely accepted in that church, is a notable example of liturgical scholarship and cultivation. The principal problem for Protestants, however, is their vagueness about the theological basis for liturgical worship — especially in the United States. Too often the interest in liturgical forms is mainly aesthetic and pragmatic. But the means of worship cannot properly be divorced from the faith that lies behind worship.

The Liturgical Movement leaders are not interested merely in ceremonial and religious art in and of themselves. Far more important is the basic understanding of liturgical rites: what is said and what is done in them. The Movement has been much influenced by other contemporary trends in Christendom that have grown up alongside it: such as, the Ecumenical Movement, in which it has become clear that the meaning of Holy Communion and how it is to be celebrated are principal issues in church divisions; the new Biblical theology, that has brought a wide degree of agreement among scholars of all churches in the worship and faith of the New Testament. The Roman Church has also shown a renewed interest in Biblical study, and translation. Since so much of the liturgy is an ordered presentation of the Bible, any new development in Biblical studies is bound to affect worship. Along with this new interest in the theology of the Bible there has arisen a great interest in the early

This lecture is developed from notes of Dr. Shepherd's remarks to the annual 5th Province conference held April 19, 1956, in Findlay, Ohio.

Fathers of the Church. New translations of patristic sources, both for clergy and laity, are pouring from the presses. Both Roman Catholics and Protestants are engaged in this recovery. For Anglicans, this has great significance, in view of our tradition that the faith of the Church is grounded not only in Scripture but in the teaching of the "ancient fathers."

Principles of the Liturgical Movement.

The basic principle is the re-integration of the life of the Christian in his wholeness by pointing to the relevance of corporate, liturgical worship as a unifying factor in bringing together all areas of concern in modern man's compartmentalized life. Christ is the Lord of all life, not just of the Church's life. Our American tradition, in its sharp separation of Church and State (though not always as separate as one might think) makes it hard for laymen to see that Christ as Lord lays judgment upon political and economic areas of life.

An example of this principle is the issue raised by the new emphasis on tithing. We must not allow the idea to take hold that God is concerned only with 10% of a man's income. He is concerned with 100% of it. The liturgy seeks to relate all of life — money, time, talent, leisure — to the faith; and in particular, the liturgy teaches that all work is a Christian Vocation, and not just the ministry of the Church, since one's work contributes to the growth of personality and enriches the good of family and community.

At the same time, the liturgy should contribute to a more organic concept of church life, which today is so often hopelessly divided by age and sex group activities. This division has invaded worship itself: note our "children's altars" and "children's services." The parish altar is surely the children's altar, for they, too, are part of the Church. Every celebration of the Holy Communion is a "corporate communion."

In the liturgy everyone joins in doing something together. The liturgy is a way of communicating one with another, no less than with God. The Prayer Book teaching that worship of God every Sunday in His Church is obligatory points up the fact that the absence of any member from his place in worship weakens the ministry of the people one for another. The congregation encounters God as a community, not as mere individuals. All of life is given over to God and to one another in worship.

Another emphasis of the Liturgical Movement is the principle of the Offertory. Man must offer to God before he can receive from Him. Many lay people do not realize how their life is involved in the offering of bread and wine at the Eucharist. So often people go to church not for what they can give, but for what they can "get out of it"; if they do not like it in one place, they shop around until they find it. The worship of the Church is giving — the offering of the whole life. It is imperfect and sinful, yes, but it must be offered to God so that He may make it whole, blessed, accepted, and therefore holy. This is Eucharistic worship.

Anglican Aspects of the Problem.

The Reformation settlement gave us in Anglicanism an ideal of common worship, thought all too often the fundamental principles of our Prayer Book heritage have been ignored. Our own worship has become too individualistic. Congregations are detached from a sense of responsibility and are passive listeners to priest and choir.

The artistic setting of our worship is often very poor, with its cheap and tasteless decorations, windows, ornaments. Smaller churches make a mistake in trying to imitate larger churches — particularly the "wooden Gothic" varieties. The tragedy is that many of our Protestant admirers, with their zeal for aestheticism in worship, borrow from us our worst features. The music, too, is so often unsuited to true corporate worship. Here again, smaller churches try to imitate the larger ones and the choirs attempt to do music beyond their capacities.

The clergy are inclined at times to take the Prayer Book as merely a book of "suggestions," without conscience of the true authority of the Church in matters of its corporate worship. This deprives the Church of its best instrument of unity. No one desires an absolute uniformity. But basic unity must be preserved. Especially in our land, where people are constantly moving from place to place, they need to feel at home in Episcopal churches wherever they go. Where there is only one Episcopal church in a community, it should strive to bind together people of varied churchmanship.

The growing interest in and emphasis upon the so-called "Family Service" raises fundamental questions about the liturgy, in particular the suitability of either Morning Prayer or the Holy Communion for children. We must be clear first of all as to what our aims are in such a service, and we must not be afraid to develop dramatically ways of capturing attention and teaching the faith.

Historical Development of the Liturgy.

A brief look at the worship of the early Church may guide us in determining the traditional emphasis of the Church. The center of worship in the early Church was the Easter celebration, which included Baptism, Confirmation, and Eucharist all in one continuous rite. This liturgy was renewed weekly in the Sunday Eucharist. Thus was set forth the tension between time and eternity: living in the world now, but also experiencing a foretaste of the Kingdom of God; eating the weekly food for the maintenance of spiritual life, and partaking of the Messianic banquet. The graces of all three: Baptism, Confirmation, and Eucharist, are basically the same: foregiveness of sin, adoption as sons, union with Christ and His Church, growth in the Spirit.

Three types of liturgy characterized the early period:

1) The Liturgy of the Faithful: the Eucharist as the unique Christian act, in which the unbaptized could not participate. This act constituted the Church as the Body of Christ, and members one of another in Christ. The Roman government recognized this as the strength of the Church, by its attempt to prevent Christians attending the Eucharist.

It is basic in any understanding of the Liturgical Movement to see the Eucharist as the central act of Christian worship. It is never optional. For the Eucharist is the renewal of the Easter rite, its vows of loyalty to Christ, and its means of communion with the Risen Lord.

2) The Liturgy of the Catechumens: the Ante-Communion, primarily devoted to the reading of the Scriptures and exposition of them, with its climax in the reading of the Gospel. This is the service of the Word, to which any unbaptized person might come with a sponsor.

3) The Daily Office, which developed more slowly and in ascetic groups, as a specialty of a small group on behalf of the rest of the faithful. The Reformation changed this, by simplifying daily prayer so that all the people could participate. The course reading of the Scriptures was a means of teaching the content of the Bible. Eight offices were reduced to two, of an identical structure, designed for devotional use and growth in spiritual life.

It is quite clear that the Prayer Book intends Morning and Evening Prayer for daily use (including Sundays), and the Eucharist as the main service of Sundays and Holy Days. There is nothing to suggest that they are alternatives. Both are to be used on Sundays. The Reformers intended Morning Prayer, Litany, and Eucharist every Sunday morning. But laymen were not accustomed to a weekly communion, so the service was shortened to Morning Prayer, Litany, and Ante-Communion. Later, the Litany and Ante-Communion were dropped, when the Oxford Movement introduced the weekly celebration at an early hour, as a devotional exercise of the select few who could or would attend. Thus we have reversed the scheme of both the early Church and the intention of the Reformers. Morning Prayer, in many places, has taken over the traditional function of the Holy Communion as the principal service of worship on Sundays, and the Holy Communion has taken over the function of Morning Prayer as an ascetical, devotional service. We need to restore the traditional scheme of the Prayer Book, Morning Prayer first, followed by Holy Communion as the central act of Christian worship on all Sundays and Holy Days.

What is to be done on Sunday morning?

The stress of the Department of Christian Education on the Family Service is in keeping with the traditional worship of the Church as an act of the entire congregation. There is a trend, too, towards an earlier hour for worship, since people today desire the rest of Sunday for other activities. Many town and country churches can have only one service, if the priest serves more than one congregation. This stress upon one service, one altar, one congregation, is admirably suited to small parishes and missions. The ideal to work for is Morning Prayer *and* Holy Communion each Sunday — although a revision of the Prayer Book would certainly help in carrying this out.

All confirmed members of the Church should enter the Eucharastic action as a greeting of the risen, ascended Lord. Thus the Holy Communion is indeed a celebration. The Daily Offices, used beforehand,

contribute in lessons and psalmody. Children might be dismissed after the Ante-Communion, i.e., if they are unconfirmed. The wordiness of the rite is tiring to them, and their restlessness is often disturbing. But matters of length can sometimes be overcome by intelligent ceremonial seeking to answer the questions: "What is being done at this point?", "What does this mean?"

People need, too, a sense of community with one another. The tendency is growing, especially in smaller churches, towards more social activities to bring people together, so that they will know one another as people. They must come to realize their need for one another. Only this gives meaning and a true setting for the Church's Worship. In many small communities, the people already know one another, but in Church they can learn to care for another, learn to give themselves to one another.

The Daily Offices

They must be approached always as daily services. The ideal situation is where a parish or mission can provide them daily, in the church, and conducted so far as possible by the lay people themselves. A priest is not needed. The Daily Office, and particularly its lectionary, can be taught as a basis for family prayer at home. In this way the people can participate in the Church's own order of prayer. We need devotional folders (such as Forward Day by Day) that will help people in their Bible reading — but why not have them based on the lectionary?

People often find certain passages of the lectionary dull or obscure. The Canon Law allows a choice of three translations. One should compare these and adopt the one that is most clear. A very brief explanation of the lesson before it is read is helpful.

On Sunday, Morning Prayer should be provided before the Eucharist. Again, the laymen can assist in this. Less elaborate choral settings should be encouraged, especially in small congregations. The minimum Morning Prayer before the Eucharist would consist of: Venite, Psalm, Old Testament lesson, and a canticle used as introit to the Eucharist. Saying the Creed in Morning Prayer also provides occasionally the advantage of omitting it in the Eucharist, and of going directly from the Gospel to the sermon.

The Eucharist

The celebration may be simple or elaborate, depending upon the size of the church, and the habit and taste of the congregation. But the ceremonial must be carefully thought through, to have the necessary, utilitarian actions done with meaning and dignity. The ceremonial must express the meaning of what is being done. There are certain essential actions: the preparation of the Holy Table, and the people's taking of their places at it. These should never be overlaid with too much symbolic ceremonial. But symbolic ceremonial has also a place, if people understand its teaching. An example is the sign of the cross — a reminder of the sign made at Baptism — though, of course, it may have many other meanings.

There are various ways of emphasizing the dramatic character of the Eucharist and increasing lay participation. For one thing, the congregation should always be able to sing their parts, or say them meaningly together. They must not be shouted down by the priest, or have their sung responses taken away from them by elaborate choral settings beyond their ability (or the ability of the choir, too, for that matter!). The Kyrie, Sanctus, etc., always belong to the people. Choir anthems are traditionally intended, and are best used, to cover actions of the people, such as the Offertory and Communion actions.

The Ante-Communion, or Ministry of the Word, begins with a penitential introduction, as it was arranged by Cranmer. Unfortunately, this has made the Kyrie, originally an acclamation of praise, also penitential. People might well stand and sing the Kyrie, giving it something of its original connotation — (and remain standing, if desired, through the Collect). The propers have their climax in the reading of the Gospel, with the people's response in the reciting of the Creed. All celebrations should include a sermon, or at least a brief explanation of the Propers. Some of them should never be read without some exposition, for people may not understand them rightly if left to their own efforts at interpretation.

An important ceremony is the Gospel Procession. What we have in most places is a dim relic of it, in the book-moving ceremony. It is better to have a procession to the chancel steps or pulpit, for an impressive proclamation of the Holy Gospel — bringing it out to the people. It is surely utterly meaningless to mutter the Gospel against the east wall or the dossal.

An Offertory Procession is also very fitting. The rubrics demand the alms to be offered first, then the oblations. The processions involves the people in the offering of both, as a symbol of the offering of themselves. This procession can be made as elaborate as desired. All confirmed persons, men and women, should have an opportunity to participate, to take turns in bringing up alms and oblations, as representatives of the congregation. The elements are prepared before the people, who are thereby made more attentive to its significance.

The Sursum corda and Sanctus at the beginning of the Consecration is a hymn of praise between priest and people. It should be sung, if possible, with the people standing, as in any other act of praise. It also rests the people physically at this point — a chance to stretch their legs. The ancient chants are preferable, for their simplicity.

Special Questions:

1) Missals. Primarily, of course, the use of Missals involves obedience to the Church's authority. The temptation to use them comes chiefly in places of frequent, even daily, celebrations. Most of the propers of the Missals are unobjectionable, except for the Collects — though some of the lessons ought to be more carefully examined than is usually done. In the Collects there is so often an emphasis upon the merits of the saints and the Virgin that is directly contrary to the Prayer Book's

teaching of Christ as "our only Mediator and Advocate." Material in other Anglican Prayer Books would certainly be far more preferable than the use of translations from the Roman rite. But it is never fair to the people to change the order of service from the Prayer Book familiar to them, or to make them dependent upon the priest to get through the service. Our people today move about a great deal. They should feel at home anywhere they go, in the use expected of Anglican churches.

2) Evening Celebrations. These may work out better in some communities for mid-week celebrations, or even on some Sundays for those people who have to work in the morning hours. The change in living patterns today requires us to be willing to adapt the customs of hours of service to the needs of our people. The Roman Church now recognizes this, with its evening masses. But the problem will vary according to the needs of individual communities and parishes.

3) Reserved Sacrament. In modern times, especially in large communities, the reserved sacrament for the sick is a necessity. A priest in a large parish does not have time to celebrate in every sick room, and many persons may be too ill for a long service. The use of the Confession and Absolution is necessary for every ministration, even if the priest must make the Confession alone for the sick person. For less critically ill people, or for shut-ins, one may use more of the propers, prayers, etc.

4) Ante-Communion as a Missionary Service. It is often asked whether Morning Prayer is not a more valuable "missionary service" on Sunday mornings. It has been used this way in many parishes. Yet is it not too complicated for unchurched people? Morning Prayer has such a rich amount of devotional material, that a simpler service is better for a mission service. Ante-Communion, with hymns or psalms, is much better, culminating as it does in Gospel and sermon, followed by prayer. Preaching is put nearer the Gospel. And the Ante-Communion is more flexible than Morning Prayer.

Occasional Offices

None of the Prayer Book offices is private, except Baptism *in extremis*. All are intended for use in church with a congregation present.

Holy Baptism should normally be administered on Sundays at the principal service. The Baptism may take place after the second lesson of the Offices, or after the Gospel at the Eucharist. The Creed then follows the baptismal rite. The rite should be administered where all can witness it. Many fonts are placed in most impracticable locations for this. Experiments might also be made in combining Baptism and Confirmation in the case of adults. This was the ancient practice. The present system of sponsors is often meaningless; and since Christian Education has become the concern of the whole Church, it might be more appropriate to have parents and the congregation act as the sponsors in Baptism.

Confirmation should always be public, if possible. The Holy Com-

munion should accompany it, if the Bishop is willing. Thus the Bishop acts with his people as their chief priest and shepherd.

Holy Matrimony should be used where possible with the Nuptial Eucharist, and it should be a service for all the people of the Christian family, and express their joy for and concern in the parties to the marriage.

Where possible, communion of the sick is provided from the reserved sacrament of the Sunday celebration, thus including the sick persons in the corporate worship of the whole church. Others of the family may make their communions with them. The Prayer Book intends the communion of the sick to be a "church" service.

Burial of the Dead, with its Requiem, again affords an opportunity for the church congregation to sense their unity and concern for those in need. It is also a way of witness to the full faith of the church. The early Church saw it this way. The death of members was a celebration of their true birthday in eternity.

Processions

Processions are an ancient form of worship. They have a beginning, and a goal, with intermediate "stations." The Rogation procession is the oldest — one particularly suited to town and country situations. Processions are also appropriate at the great festivals. The common processions and recessions each week are rather pointless, and lose their value by overmuch repetition. A procession is also a means of involving more people in the drama of worship.

The best method is to start before the Altar, have a definite and planned line of march, and return and end before the Altar. On Palm Sunday, after the psalms are blessed and distributed from the Altar, the procession goes about the church with specific stations. On Rogation Sunday, the procession might go from the Altar out into the church yard, blessing the implements or the ground or the seed at some suitable stations, before its return. Baptismal processions to and from the font may be as elaborate as space allows. Burial processions are required by rubric — the casket should not be placed in the church before the service begins.

The normal order of processions is to have the crucifer (and taperers) precede the clergy, then the choir and others follows. Where possible always let the children get in the procession. The more people involved in a procession, the better. Sometimes there may be two processions — one of the clergy, another of the choir — that converge from different directions in the sanctuary.

Why Be an Episcopalian?

This question was asked in discussion, and the following answer given:

The Episcopal Church, in the Anglican Communion, is a Catholic reformed. Structurally, doctrinally, liturgically, the Episcopal Church expresses the Catholic faith under the guidance of the Spirit.

It has *continuity* with the universal Church from apostolic times. The Episcopate is a structure of unity and freedom, a continuity in space and time, for all people in all places. The Book of Common Prayer, with

s *liturgy* also represents continuity in space and time. These parts of our eritage were given us as gifts of the Spirit, and are not ours to give p, but to preserve, use, and pass on.

The Church also needs reformation at times on the basis of Scripture nd the ancient Fathers. We have in our Church certain balances: lergy and laity, Scripture and Creeds, ancient ceremonial and evangelical oncern, etc.

The Prayer Book, the Constitution and Canons, constitute a true Catholic hurch, despite imperfections, proclaiming the true gospel of Jesus Christ.

BIBLIOGRAPHY or The Liturgical Movement

oman Catholic (Liturgical Movement and Ideals)
ouyer, Louis, **Liturgical Piety,**
University of Notre Dame Press
abrol, F., **Liturgical Prayer,** Newman Press
illard, G., **Men at Worship,** Longmans
The Mass of the Future, Bruce Publishing Co.
uardini, R., **The Spirit of the Liturgy,**
Sheed and Ward
Meditations before Mass, Newman Press
ungman, J. A., **Liturgical Worship,** Benziger Bros.
oenker, H. V., **The Liturgical Renaissance in the Roman Catholic Church,**
University of Chicago Press (by a Lutheran)
rawley, J. H., **The Liturgical Movement,**
Alcuin Club Tract, (by an Anglican)
rethowan, Illtyd, **Christ in the Liturgy,** —— ——
Sheet and Ward
amphlets (The Liturgical Press, Collegeville, Minn.):
Beaudin, L., **Liturgy the Life of the Church**
Herwegen, I., **The Art Principle of the Liturgy**
eriodicals:
Worship
Liturgical Arts
nglican:
ddleshaw, G. W. O., and Etchels, F.,
The Architectural Background of Anglican Worship,
Faber and Faber
dward, Brother, **Sunday Morning the New Way,**
S.P.C.K.
eCandole, Henry, **The Sacraments and the Church,**
Mowbray
The Church's Prayers, Mowbray
The Church's Offering, Mowbray
ix, Gregory, **The Shape of the Liturgy,** Dacre Press
unlop, Colin, **Anglican Public Worship,** SCM Press
Herbert, A. G., **Liturgy and Society,**
Faber and Faber
(ed.) **The Parish Communion,** S.P.C.K.
Jones, B. H., **The American Lectionary,**
Morehouse-Gorham
Ladd, W. P., **Prayer Book Interleaves,** Oxford
Lowrie, Walter, **Action in the Liturgy,**
Philosophical Library
Shepherd, M. H., Jr., **The Living Liturgy,** Oxford
The Oxford American Prayer Book Commentary,
Oxford
The Worship of the Church, Seabury Press
'At All Times and In All Places,' Seabury Press
Pamphlets:
Bill, J. R., **Eucharist Worship and Living,**
Seabury Press
Ladd, W. P., **A Guide To Christian Living,** Oxford
Patterson, J. O., **What Can the Parish Do?**
Living Church Reprint
Shepherd, M. H., Jr., **Christian Worship,**
Forward Movement
Ceremonial:
A Directory of Ceremonial, 2 vols.,
Alcuin Club Tracts, Oxford
Before the Holy Table, Seabury Press
Music:
Clokey, J. W., **In Every Corner Sing,**
Morehouse-Gorham
Music for Weddings, Seabury Press
Music for Funerals, Seabury Press
Service Music and Anthems for the Non-professional Choir, Seabury
Ideals in Church Music, Seabury
Periodicals:
Parish and People (Church of England)
Una Sancta (Lutheran)
Sharers (Associated Parishes,
6 N. Carroll St., Madison 3, Wis.)

Homestead Thoughts

By JOHN and HELEN PHILBRICK

SOMEONE said the other day: "There seem to be almost no independent thinkers in America today. Everyone is willing to accept what is publicized by the press and the radio as the whole truth and nothing but truth." We immediately thought of the other homesteaders we know personally, all of whom are independent in their thinking and in their activities. But these people seldom make headlines . . . certainly not in the general press . . . unless they are 'odd' enough to make a feature article.

Among our homesteading acquaintances it seems as though clearness and originality of thinking is perhaps the only characteristic they have in common. One family has a homestead because it provides the ideal environment for growing children, another because the household activities provide a wholesome setting for a three-generation family, where grandparents and children all have their own special domains. A famous middle-aged couple we know built a homestead in Vermont where they could live on the simplest possible scale to leave time and energy to write books. Another family in Kansas has built up a homestead with all the facets to contribute to an already full and sophisticated life with a Wieneramer dog and guinea hens to supplement a cow and bees and bantam hens. Some are concerned principally with stretching their income while others are most interested in nutrition with foods fresh out of the back yard.

Our friend's comment was stimulated by his having read about Thoreau and he was bemoaning that we have no present-day Thoreau in our midst. But Thoreau belonged to his day which was a hundred years ago. A nation changes a great deal in a century and what was fitting and proper to express his independent thinking in the nineteenth century would appear quaint, primitive and 'arty' today. At the same time the spirit of Thoreau's civil disobedience is evident, especially among homesteaders today. We are continued continually by publications and letters which reflect the trend. Every one of them is 'fed up' with cottony bakers' bread or alarmed by the increase in mysterious new diseases, or determined in some way or another to buck certain current tendencies which he or she deplores. And that is why there are so many homestead 'unheralded or unsung' but run by humble industrious people who have had the courage to think independently about some of the problems of our time.

—oOo—

John Ruskin said: "Some men may be compared to careful travellers who neither stumble at stones, nor slip in sloughs, but have, from the beginning of their journey to its end, chosen the wrong road; others to those who, however slipping and stumbling at the roadside, have yet got their eyes fixed upon the true gate and goal (stumbling perhaps even the more because they have), and will not fail of reaching them."

Offertory Hymn

At the Offertory in Trinity Church, Willows, California, where the Rev. Richard Shackell is rector, the following hymn is sung by the congregation. It is sung to the tune of America the Beautiful:

O God the great Creator, of all things
bright and fair;
Of sun and moon, and starlight,
Of land and sea and air;
To offer our oblation at thy Command Divine,
Thy Servants come before Thee,
With gifts of bread and wine.

Man worketh with his Maker,
that people may be fed,
And so we come before Thee,
And bring our earthly bread;
And as upon Thine Altar,
Thy bounteous grace is given,
Our bread of earth becometh,
The very Bread of Heaven.

We, joining with the angels,
our voices would employ,
And thus we come before Thee,
And bring the wine of joy;
And here upon Thine Altar in
way not understood,
The wine of earth becometh
Our Lord's most precious Blood.

We pray Thee, therefore, Father,
to take these gifts of ours,
Ourselves, our lives, our labors,
Our thoughts, our words, our powers,
Though they be all unworthy,
To place upon Thy Board,
We know Thou wilt accept them,
Through Jesus Christ our Lord.

Book Reviews

Edited By E. DARGAN BUTT

Philbrick, John H., and Philbrick, Helen. *THE MINISTER'S VEGETABLE GARDEN.* New York: The National Council, 281 Fouth Ave., 1956
Philbrick, John H., and Philbrick, Helen. *COMPOST.* New York: The National Council, 281 Fourth Ave., 1956.

These two small kindred booklets are the first two of the Roanridge Rural Church Series, bulletins on various phases of Town and Country Church Work, rural community organizations, and rural people, to come out of the National Town-Country Church Institute, at Roanridge, Parkville, Missouri.

As can be guessed by the titles, these booklets are of a very practical nature, and deal with the relation of the parson to his garden (if he has one, or contemplates having one) — as to its size, its soil, its crops, its fertility, its care, and its rewards.

The contents of the booklets are an expression of the ideas of John and Helen Philbrick, who have had much experience combining the work of the Ministry with homestead farming. They contain not only the expert knowledge of these two fine persons, but breath a great deal of the enthusiasm and spirit which characterize their ministry and their homestead.

The first of the two pamphlets is a practical guide to the minister's vegetable garden, from the question of why he should have one to the harvest of the fruits. There is much expert information here on the choice of a site, the size of the plot, planning the garden, the preparation and care of the soil, the use of tools, planting, cultivating, harvesting, and many other things that will inevitably engage the attention of the amateur gardener.

The second of the two is a smaller pamphlet on one specialized phase of gardening, the question of the use of the compost heap. This pamphlet has value in that it suggests to the parson who plants a garden a method of soil care and enrichment that is both effective and in line with deep convictions regarding such use and care. Those practicing the use of compost will, no doubt, find this method interesting, practical, and efficient.

The pamphlets are written in a somewhat pedantic style, the writers, especially in the second pamphlet, assuming too much knowledge of and enthusiasm for the garden and methods of tending it than most of the readers will possess. One has the feeling that here are two persons writing about something about which they know a great deal and for which they are quite enthusiastic, but who are having difficulty getting down to the level of the gardening-and-compost-illiterate brethren who will read their words.

Be these things as they may, the parson who has in mind to have a garden will get a great deal of encouragement and direction out of reading these two booklets, and going on from there.

he Farmer Gives Thanks by Samuel R. Guard; Abingdon Press, Nashville, enn., 1956, 64 pp.

This small book is intended as a booklet of devotion for farm people roughout the year, consisting of 56 meditation-prayers. Subject matter cludes prayers for New Year's, Washington's Birthday, Rogation, Easter, arvest-time, and so on through the year.

The prayers are written in very informal language, the language of the eople. There are many allusions to things about the farm, and the things rmers would be concerned about at the particular time of the year the ayer is intended to be used. The informal language would have benefit relating prayer to people's every-day lives, and reminding them that God necessity need not be addressed in the language of the Book of Common ayer.

I believe this book would have value for devotional use individually or r families of rural people. Possibly of help in future editions would be put a heading on each page as to the season in which the prayer was to used. Also, I believe it would be helpful in such a book to include along ith the informal prayer, some of the great prayers from our liturgical eritage, such as the Litany, Collect for Rogation Days, General Thanks- ving, and prayers for a fruitful harvest. I believe this would give a more lanced diet of prayer. The Hymn of St. Francis certainly would be another od addition.

There might, among the emphases of the prayers, be more of the note of enitence introduced in various places, including asking God's forgiveness r our failures, such as in the use of the land or the wrong treatment of ur fellow men. Prayer must not only include praise, but sorrow for our ns and failure.

This book probably will find more use among Protestant families than nong Episcopalians, but it has much material which would be of devotional d to anyone when balanced with reading of the scriptures and family ayer. . . . Herman Page, Jr.

rmers At The Crossroads by Ezra Taft Benson, Devin-Adair Co., 23 East 5th St., New York 10, N. Y. 1956.

Mr. Benson has summed up "the farm problem" in the following para- aphs: "Had it been possible to transport, by magic, a farmer from Biblical nes to an American farm of 100 years ago, he would have recognized most every implement then in use — the flail, hoe and rake, for example. oday he would recognize hardly any — the tractor, hay-baler, milking achine or combine."

"Today's farmer works in a closer economic partnership with urban dustry than any other farmer who ever existed. No other word than volution describes the changes that have occurred since the farming ethods of only a few years ago."

Whether one agrees with him or not, one can see Mr. Benson's logic hen he writes: "Since I came to the Department of Agriculture, some nong us have put in a good bit of overtime trying to convince farmers

that they are in a depression. Nevertheless, farmers continue to forge ahead . . . year after year, they increase the percentage of the farms which are electrified — some 95 percent now being served by electricity as contrasted with only 11 percent twenty years ago. Education is improving, health services are better, more and more farm houses have running water, more kitchens are modernized, roads are better the farmr isolation of farm life is reduced. The drudgery of the farm has largely disappeared."

Naturally there are several ways of looking at the same fact, but he goes on to talk about people leaving the farms and moving to urban centers. He says, "The people who have left the farm have enriched our industrial society. From their ranks have come an untold number of our industrial business and professional leaders. We cannot even begin to figure in dollars the value of the contribution made to our total economy through the tens of thousands of young men and women, reared and educated in rural communities, who move each year from the farms to urban areas. It is free population flows of this kind, in the changing currents of each generation that have helped keep America great."

However, it hardly appears that he has adequately explained the great exodus from agricultural farmlands to urban centers, nor has he reassured us that in some future age we as a nation will not be very sorry that we have not made a greater effort to encourage people to love the land and to stay with it "for better or worse."

No matter how one reads it, this is a thoroughly thought-provoking book.

. . . Helen Philbrick

—oOo—

Speaking of the sea and mountains in Buddenbrooks, Thomas Mann wrote: "What sort of men prefer the monotony of the sea? Those, I think, who have looked so long and deeply into the complexities of the spirit, that they ask of outward things merely that they should possess one quality above all: Simplicity. It is true that in the mountains one clambers briskly about, while beside the sea one sits quietly on the shore. This is a difference, but a superficial one. The real difference is in the look with which one pays homage to the one and to the other. There is a strong, challenging gaze, full of enterprise that can soar from peak to peak; but the eyes that rest on the wide ocean and are soothed by the sight of its waves rolling on forever, mystically, relentlessly, are those that are already wearied by looking too deep into the solemn perplexities of life. Health and illness, that is the difference. The man whose strength is unexhausted climbs boldly up into the lofty multiplicity of the mountain heights. But it is when one is worn out with turning one's eyes inward upon the bewildering complexities of the human heart, that one finds peace in resting them on the wideness of the sea."

You Are There

By E. DARGAN BUTT

hirty years ago.
rom the *RURAL MESSENGER.* February, 1927.
outh Dakota Missionary Write of his Field.

"The February issue of the RURAL MESSENGER contained a letter rom the Rev. T. G. Akeley telling about his field of work in the District f South Dakota. Among other things Mr. Okeley wrote, "My parish overs a territory which includes five counties . . . In this much territory here are only 200 known members of the Episcopal Church . . . Three f the stations . . . were started over twenty-five years ago when the ioneers, who had been there but fifteen years, managed somehow to rect buildings. . . . Our view of the problem is that if the work in he more isolated districts is neglected, it will be but a few years until hat in the cities will feel it keenly. Consequently we go at our jobs f making Churchmen and Christians with a good heart. . . . In general ve are prospering and hopeful. Who can tell what we may be able o do with the ideals and ambitions of the (Bishops') Crusade coming long to inspire and help us? Our realest need is men who love their hurch, who intend to love the country, and make themselves at home ere."

wenty-five years ago.
rom the *RURAL MESSENGER.* February, 1932.
erves Same Field Over Seventy Years.

"The Apostle of Pomsett," quoting an article from the WITNESS, eprinted in the RURAL MESSENGER, "celebrated an anniversary last unday. The man who has been given this laudable title is the Rev. Wm. Clarke Knowles. Ponsett is a tiny hamlet in Connecticut where Mr. Knowles has been carrying on his ministry for seventy years, ten s a lay reader, and the remaining sixty as an ordained clergyman, the ongest service in the Ministry of any clergyman in the United States.

In the late 1850's, the 'Knowles boy' started a Sunday School in his own ome, an old New England homestead, built 150 years before. . . . He went o work at . . . Meriden, (Conn.) Each Saturday he walked eighteen miles ome to . . . fulfill his duties in the Sunday School and act as lay reader n the village church.

Ten years later he was ordained. In time he had built a mission which as supplanted by the little church that stands today. Much of the church Mr. Knowles built with his own hands.

(Ed. note — Mr. Knowles retired from active work in 1929, at the age f 89.)

One bishop said of him, 'I hope to be worthy to sit at the feet of William Knowles in Paradise.' "

Ten years ago.
From the *RURAL MESSENGER.* February, 1947.
Increased Budget for 1947 *Supports Growing Rural Work.*

"Because of the provision made by the Program and Budget Committe of the General Convention for more adequate financial support for rur work, the program for town and country work in the Division of Domest Missions is steadily expanding along educational, promotional, and fiel project lines. The breakdown of the rural budget for the current year operation was also shown, and in general was as follows: for educationa purposes: $16,475.00; for promotion: $4,050.00; for established field pr jects: $12.000.00; and for field development: $29,625.00, amounting to total of $62,150.00."

—oOo—

The Little Country Churches

By HAROLD V. SMEDBERG

The little country churches in their settings
wild and rude,
By the brink of brawling torrent, or in
tangled verdant wood,
Know the lack of man's adornment, cushioned
seat and carved pew,
For their riches are not earthly and their
worshippers are few.
Yet their neighbor-thrrushes carol sweeter
than great organ-peal,
And the peace of God indwelleth there to
soften and to heal.

The little country churches boast no
massy, buttressed walls,
Richly-pictured votive windows, serried,
oaken choir-stalls;
No chimes ring from sky-flung towers,
calling men to praise and prayer.
In the little country churches all is simple,
scant and bare.
Few they own of the possessions man can
offer or award;
But their garniture is finer. 'Tis the
souls they've won for God.

Bless the little country churches whose
good priests devoted go.
(Ah the weary miles they journey 'mong
their people, to and fro)
All unrecompensed by money; all un-
recognized by fame;

Comforting, persuading, pleading to the
glory of His name:
Urging sinners to well-doing, spreading
news of God Most High;
Showing men the way to live, and teaching
men the way to die.

Bless the little country churches where
the humbler people come;
They show no array of columns, ne'er up-
hold a splendid dome;
But God's sunlight gilds the altar, and
His breezes filter through,
As His wild flowers make an incense for
the chancel and the pew.
And if these folks be uncolleged, yet God
knows them to be wise
In that kinder, holier wisdom born of love
and sacrifice.

This poem was sent to the editor by Bishop M. George Henry of Western North Carolina. The author is an elderly communciant of that diocese living in the country near Brevard, N. C.

—oOo—

Morris Cohen said: "In the end no philosophy is really humane, or avoids needless cruelty, unless it recognizes the inevitability of human suffering, defeat, death and destruction."

—oOo—

Someone said, quite wisely: "Bread for myself is a material question; bread for my neighbor is a spiritual question."

—oOo—

Paderewski is said to have remarked that when he missed one day of practice he was himself aware of a difference in his performance and when he missed two days his public noticed it.

—oOo—

Lord Byron said it far us: "Society is now one polish'd horde, Formed of two mighty tribes, the Bores and Bored."

—oOo—

A backwoods community had a reputation for not keeping its ministers for more than three or four months at a time. Finally, the bishop sent a very young preacher who managed to stay on two years and was still going strong. The bishop became very curious and decided to pay the community a surprise visit and find out why this particular clergyman had managed to stay so long. After much prodding for an explanation, one of the local townsmen explained: "Well, Bishop, I'd rather not tell you, but since you insist, here's the reason. We folks out here don't really want any preacher at all, and he's the closest we've come to it."

New Members

Rev. R. D. Custer, RD 2, Box 186A, Tarentum, Pa.
Richard B. Harms, 215 Herrick Rd., Newton Centre 59, Mass.
Rev. Frank W. Hawthorne, 108 Mercer St., Durand, Mich.
Rev. David G. Patton, 31 Delaware St., Sandusky, Mich.
Mrs. Robert M. Adams, 55 E. Kent Rd., Duluth, Minn.
Ven. Claude E. Canterbury, Rt. 3, Box 168B, Amarillo, Texas
Mrs. Clifford C. Cowin, 1414 Northland Ave., Lakewood 7, Ohio
Rev. Vine V. Deloria, 281 4th Ave., New York 10, N. Y.
Mrs. Winfred Douglas, 810 Milwaukee St., Denver 6, Col.
Mrs. John H. Foster, 111 Sheraton Dr., San Antonio 9, Texas
Very Rev. C. R. Haden, Jr., 415 W. 13th St., Kansas City 6, Mo.
Mrs. Wm. H. Hannah, 1203 Roanoke Ave., Riverhead, L. I., N. Y.
Mrs. B. P. Harrison, Jr., Leesburg, Va.
Mrs. E. A. Heffner, 107 W. 4th St., Ellsworth, Kansas
Mrs. Orrin F. Judd, 163 Cooper Ave., Upper Montclair, N. J.
Dr. Edward McCrady, Sewanee, Tenn.
Rt. Rev. J. S. Minnis, 1313 Clarkson St., Denver 18, Col.
Mrs. John R. Newcomer, 324 W. Willetta St., Phoenix, Ariz.
Theodore W. Rehmann, 206 Flynn Bldg., Des Moines, Iowa
Wm. H. Siegmund, 609 S. Grand Ave., Los Angeles 17, Cal.
Ogle R. Singleton, 921 S. Asaph St., Alexandria, Va.
Mrs. H. Stuart Stone, 68 Hawthorne Pl., Montclair, N. J.
Rt. Rev. Harwood Sturtevant, 39 N. Sophia St., Fond du Lac, Wis.
Mrs. Paul R. Turner, 2918 Harrison St., Wilmington, Del.
Rt. Rev. B. M. Washburn, 24 Rector St., Newark 2, N. J.
Mrs. Theodore O. Wedel, 3508 Woodley Rd., Washington 16, D. C.
Rev. W. E. Blottner, Markham, Va.
Al Chappelear, 433 First Ave., Galliopolis, Ohio
Rev. J. E. Charles, Grace Church, Pomeroy, Ohio
Rev. G. C. Fohner, 1823 S. 6th St., Ironton, Ohio
Rev. Harvey Guthrie, P. O. Box 82, Granville, Ohio
Rev. Wm. N. Hawley, 10 Walnut St., Oxford, Ohio
Rev. Phil Hull, 506 Virginia St., Martin's Ferry, Ohio
Rev. Edwin W. M. Johnson, 43rd and Noble Sts., Bellaire, Ohio
Rev. R. C. Martin, 435 Fifth St., Marietta, Ohio
Rev. A. H. O'Neill, 723 N. Wayne St., Piqua, Ohio
Rev. Sydney Waddington, 222 N. Hight St., Lancaster, Ohio
Rev. Roger Wootton, 1037 Steubenville Ave., Cambridge, Ohio
David Stelfox, 1115-81st Ave., Edmonton, Alberta, Can.
Rev. J. Allan D. Meakin, 9 Barton St., Ottawa, Ont., Can.
Ven. Sanuel B. Chilton, 110 W. Franklin St., Richmond, Va.
Rev. Max L. Drake, 151 W. Elm St., Stockton 4, Cal.
Rev. John R. Frizzell, Jr., Washington, Va.
Rev. Harold H. Hayes, 114 W. Ferdinard St., Manheim, Pa.

Rev. Arch M. Hewitt, Jr., Romney, W. Va.
Rev. Carl Hoch, 308 Second St., Defiance, Ohio
Rev. John C. Moore, 605 N. Main St., Coudersport, Pa.
Rev. Marshall N. Bacot, St. Luke's Ch., Welch, W. Va.
Rev. Roger C. Jones, St. Mary's Rectory, Pocomoke City, Md.
Rev. George W. Kaulfuss, Zion Church, Colton, N. Y.
Rev. Harold R. Keen, R.R. 1, Grand Ridge, Ill.
Mrs. Harold R. Keen, R.R. 1, Grand Ridge, Ill.
Rev. Ralph N. Parkhill, Church of Our Father, Foxburg, Pa.
Rev. Allen Sither, P. O. Box 507, Grafton, W. Va.
Ven. Eric A. C. Smith, Box 310, Salida, Colo.
Rev. Wilson M. Stiff, Emmanuel Church, Powhatan, Va.
Rev. J. R. Symonds, Jr., Harrington, Del.
Rev. Charles Taylor, St. Paul's Church, Ironton, Mo.
Mr. A. J. T. Webner, Bompas, Va.
Rev. Gordon P. Roberts, Box 401, Carroll, Iowa
Rev. Desmond Holt, Enderby, B. C., Canada
Rev. F. V. Maxwell, Lac du Bonnet, Manitoba, Can.
Rev. A. A. T. Northrup, West Summerland, B. C., Can.
Rev. N. D. Pilcher, St. Chad's College, Regina, Sask., Can.
Rev. H. C. Secker, Stirling, Ontario, Can.
Rev. C. F. Speakman, Aborfield, Sask., Canada
Rev. H. V. Stiff, Watson, Sask., Canada

—oOo—

Change Of Address

Rev. Willis M. Rosenthal, 1080 Cross St., Salem, Ore.
Rt. Rev. W. C. Campbell, 1068A Virginia St., E., Charleston 1, W. Va.
Rev. and Mrs. H. G. Miller, 34 Central St., Northfield, Vt.
Rev. Edwin Allsop, St. Stephen's, Watson Ave., Brutannia Hghts., Ottawa, Can.
Rev. Roy E. LeMoine, 5709 Ellis Ave., Chicago 37, Ill.
B. Shepard Crimm, 2451 Ridge Rd., Berkeley 9, Cal.
Rev. Ray Holly, 319 South Chester, Park Ridge, Ill.
Rev. Douglas R. Wanamaker, St. Luke's, 508 Garden Ave., Coeur d'Alene, Idaho
Rt. Rev. R. C. Watson, 231 E. 1st South, Salt Lake City, Utah
Rev. Louis Breitenbach, RFD, Stanardsville, Va.
Rev. John G. Carson, 151 South Glenn St., Hillsboro, Ohio
Rev. James Curtis, 4012 East 10th St., Gary, Indiana
Rev. H. L. Fairchild, St. Andrew's, Meyer at Wornall, Kansas City, Mo.
Rev. W. B. Spofford, Jr., Chaplain's Off., Mass. Gen. Hosp., Boston, Mass.
Rev. Charles E. White, 9884 N. Meridian Rd., Munith, Mich.
Rev. Thompson Rodman, Box 118, Vienna, Va.
Rev. Bruce Cook, Worland, Wyoming
Rev. W. H. P. Cowger, 4601 Chicago St., Omaha 32, Neb.

Mrs. Lonnie Dennison, 31 Forest Ave., Delaware, Ohio
Rev. David T. Gleason, 516 Addison Road, Washington 27, D. C.
Rev. Paul E. Hannaford, 111 Water St., Greenville, Ohio
Rev. James M. Hindle, St. Andrew's, Mt. Holly, N. Car.
Ogden Ludlow, 5897 Rhode Island Ave., Cincinnati 37, Ohio
Rev. F. C. F. Randolph, 66 W. Northwood Ave., Columbus 1, Ohio
Rev. E. G. Robinson, 481 Coffeen, Sheridan, Wyo.
Rt. Rev. H. H. Kellogg, 309 Clifton Ave., Minneapolis 3, Minn.
Rt. Rev. C. C. Carpenter, 521 20th St., N., Birmingham 3, Ala.
Mrs. Paul Palmer, 536 N. 13th St., Muskogee, Okla.
Rt. Rev. G. M. Murray, 521 20th St., N., Birmingham 3, Ala.
Rt. Rev. C. A. Cole, 505 Security Fed. Bldg., Columbia 1, S. Car.
Mrs. John A. Morson, 501 Deer Creek Drive., Leland, Miss.
Mr. R. A. Ferguson, 3007 34th St., S.W., Calgary, Alberta, Can.
Rev. S. N. Keys, Box 263, Wynesville, Ohio
Very Rev. W. W. Davis, All Saints' Cathedral, Halifax, N.S., Can.
Rev. Leonard J. Hatfield, 600 Jaris St., Toronto, Canada
Rev. A. E. Allen, 416 11th St., Hood River, Oregon
Rev. Herman Anker, 4550 N. Hermitage, Chicago 40, Ill.
Rev. D. G. Bryce, 223 Willis St., Bad Axe, Mich.
Rev. Wm. Davidson, 281 4th Ave., N.Y.C.
Rev. R. E. Gayle, 872 Church Road, Lake Forest, Ill.
Miss Louise Hatch, St. Luke's Church, Weiser, Idaho
Rev. Richard M. Pieper, 225 37th St., Des Moines, Iowa
Rt. Rev. W. H. Brady, 75 W. Division St., Fond du Lac, Wis.
Rt. Rev. Richard Emery, 204 9th St., Fargo, N. Dak.
Rt. Rev. A. B. Kinsolving, Box 676, Phoenix, Ariz.
Rt. Rev. A. B. Kinsolving, Box 676, Phoenix, Ariz.
Rt. Rev. Bland Mitchell, School of Theology, Sewanee, Tenn.
Franklin E. Parker, Jr., 1 East 44th St., New York, N. Y.
Rt. Rev. G. H. Quarterman, 1520 Bryan St., Amarillo, Tex.
Rev. Alfred Bell, St. Mark's Church, Innisfail, Alberta, Can.
Rev. J. M. Brownie, Chippawa, Ontario, Can.
Rev. T. E. Downey, Kars, Ontario, Can.
Rev. J. A. T. Elliott, Chesley, Ontario, Can.
Rev. J. G. Gibbons, Box 30, Athabasca, Alberta, Can.
Rev. I. A. Jackson, 303 Coteau St., W. Moose Jaw, Sask., Can.
Rev. P. C. Jefferson, Grandville Ferry, Nova Scotia, Can.
Rev. Herbert Oldfield, Princeton, B. Col., Canada
Rev. John Salter, R.R. 3, Pembroke, Ontario, Can.
Rev. Arthur W. Leaker, 31 Broad St., Danielson, Conn.
Rev. Richard H. Shackell, 567 5th St., Novato, Cal.

Town and Country Clergy Conference — Diocese of Michigan Meeting at St. Mary's Church, Maple River, Michigan, November 8, 1956 Donald Shoub, Frank Hawthorne, Clifford Samuelson, R. L. Morrell, Bertram White, Robert MacDonald, William Davidson, Charles Edinger, Howard Simpson, Richard Williams, D. W. Suthers, Vard Clabuesch, John Salles, Richard Jennings.

Division Doings

(Report from the executive staff of the National Council's Division of Town and Country. It is our intention to run these brief comments each issue as a means of communicating to members the on-going work of this agency.)

With the December meeting of the National Council concluded and the Christmas rush subsided, the division office is busy with the familiar tussle involving budgets, reports, and related activities and meetings!

The National Council received the report of the Town and Country Division made by the chairman, the Very Rev. Clarence Haden of Kansas City, Missouri. It consisted mainly of a summary of activities of the staff personnel — executive secretary, the Rev. Clifford L. Samuelson, and associate secretary, the Rev. William Davidson. Town and country clergy institutes were reported in Province III at the Claggett Center, Buckystown, Md.; in the diocese of Albany at Elizabethtown, N. Y.; in the district of Salina at Salina, Kan.; and in the diocese of Michigan at Corunna, Mich. It was announced that the Rev. Francis Allison of the diocese of Bethlehem attended an inter-seminary conference in Austin, Texas, in November to represent the division. Resolutions were passed appropriating funds to establish a demonstration field in the diocese of Lexington; and to provide

a grant to the Episcopal Theological School, Cambridge, Mass., for a specia lecturer on the town-country church during the current school year. Th staff also reported field trips to the unit of research in Evanston, Ill.; th Synod of Province I at Cambridge, Mass.; the Colebrook-Canaan-Herefor demonstration field in New Hampshire, Vermont and Quebec; to St. Loui Mo., for the National Town-Country Convocation; to the Berkeley Divinit School, New Haven, Conn.; and to the diocese of Western Massachuset for meeting with the supervisors of the Parish Training Program in Ne England.

Looking ahead, the main activity is the meeting of the National Advisor Committee on Town-Country Church to be held at Roanridge, Parkville Mo. — January 30-Feb. 1st. R.W.F. president, Ethan Allen, is making plar for the R.W.F. board to hold an executive session at that time. Three ne members of the advisory committee are: The Ven. Samuel B. Chilton Virginia; the Rev. J. Robert Marks of Central New York; and the Re Norman L. Foote, bishop-elect of the district of Idaho.

By the way, Mr. Foote's election has caused his resignation as direct of the National Town-Country Church Institute, leaving a very difficu position to fill by the division and the Presiding Bishop. The divisio appreciates the many years of his ministry he has devoted to town-countr in the various capacities in which he has served so well. There is regret a his leaving, but rejoicing in the prospect of his continued connection wit the type of work to which he has given his ministry. At this writing n successor has been named to his position and no date has been set for h consecration.

Numerous other activites are crowding in for their share of staff tim The summer student field training program requires organization; plan for next year's National Conference and Convocation at Green Lake, Wis Oct. 21-25, are already under way. Our executive secretary is progra chairman and invites suggestions. The report of this year's meeting is abo to be published; revision of previous publications and production of ne literature is a constant requirement; and there are numerous committees t which representatives must go, talks to be given, and correspondence to b answered.

The division is appreciative of this opportunity to reach R.W.F. membe with a brief 'run-down' of current operations and hopes are that this ma become a regular feature of Crossroads. Should the above paragraphs fa to explain enough detail in any instance, the division will attempt to suppl additional information. Members who wish to inquire further should addre information requests to the Rev. Wm. Davidson, associate secretary, divisio of Town-Country, 281 Fourth Avenue, New York 10, N. Y.

—30—

RESOLUTION ON BISHOP-ELECT NORMAN L. FOOTE

he Division adopted the following resolution:

Whereas, The Rev. Norman L. Foote, Director of the National Town-ountry Church Institute, and Field Associate in the Division of Town and ountry Work, has been elected Bishop of the Missionary District of Idaho nd has notified the Presiding Bishop of his acceptance; therefore be it

Resolved, That we, of the Division of Town and Country Work, convey the Rev. Mr. Foote our deep appreciation for the sound administrative dgements and the consecrated efforts he has shown in his duties during e six years he has been Director of the Student Field Training Program Roanridge and serving as National Director of this work; and be it further

Resolved, That our continuing wishes for a life of great service to the hurch and the fulfillment of a rich ministry as a Bishop of the Church e conveyed to the Rev. Mr. Foote and his wife.

dopted by the National Council Division of Town and Country . . .
Tuesday, Dec. 11, 1956

A SPIRITUAL BOND IN FELLOWSHIP

hether you are a clergyman or other church worker . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

DU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local and tional fellowship and spiritual growth of all persons interested in town d country church work.

You can join with us in our Cycle of Prayer, in which every member remembered in our private devotions upon a particular day several mes a year.

You receive the best literature on the town and country printed today:

Through your membership you give the National Council, and its vision of Town and Country work, your support, advice, co-operation, d encourage them in their great task.

Through your membership you assist your Diocesan program for the vancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally terested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

Miss Constance Vulliamy, Treasurer
rkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $3.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

ne dollar of each membership is for CROSS ROADS.

ame_____

ddress_____